





Thus we have fairly stated, as we believe, the leading objects of musical rehearsals and concerts. At least we have given credit enough. No doubt the pleasure—the mere amusement of the occasion—is the chief motive of most who attend concerts of music. It is not our object to inquire whether that pleasure is worthy of being sought—for we know it is. Neither whether music should be promoted, for if there can be no reasonable doubt, but our inquiry is, have we found anything in these occasions which make them justifiable on the holy Sabbath of God? We confidently answer, No. There is but one rule—one law for the Sabbath, rightfully known on earth; and that is, "REMEMBER THE SABBATH DAY TO KEEP IT HOLY." These occasions will not come up to the requisition of Heaven. Good as they may be, they are not holy in their nature, or immediate tendency. There is no principle on which these occasions can be justified that will not, if allowed a full and legitimate application, annihilate the Christian Sabbath. Try these rehearsals and concerts educationally, and justify them on account of the aid they afford in promoting a department of useful knowledge, and the doors of every literary institution are thrown open. Every school room is enlivened by its accustomed exercises; of good order, of virtue, of happiness, of the well being of community. So are agriculture and the mechanic arts. So is industry in every department of life. So is every department of literature. Hence the more diligently they are pursued the better the Sabbath is observed. Try them upon any principle that the law of the Sabbath will allow, and they will be found wanting. Every argument proves too much, and therefore proves nothing. In our next number we will examine the arguments by which they are usually defended, viz: the convenience of the members of such associations, and the sacredness of the music. W.

### Intelligence.

**LUTHERAN EMIGRANTS TO MISSOURI.**  
We copy from the Baltimore Lutheran Observer the following interesting account of a band of pious Germans, who have recently emigrated from Dresden in Saxony to Missouri. Welcome, thrice welcome to our shores all emigrants of this character.

A short time since we informed our readers that the Rev. MARTIN STEPHAN, of the Lutheran Church, in company with 250 emigrants from Dresden in Saxony, had arrived at St. Louis with the intention to purchase land and settle in Missouri, and that 600 more of their brethren are expected to follow them in a short time. We have thought that additional information respecting this most valuable accession to our population, would prove interesting to our readers.

It was in the month of February, 1827, that we spent two or three weeks in the beautiful and literary city of Dresden, the Athens of Saxony, if not of all Germany, during which time we became acquainted with Mr. STEPHAN in the following manner:—In a conversation with one of the best of men and most devoted of Christians, viz. His Excellency Herr Cabinets-Minister and Staats-Secretar Count DEUTEL VON EISENDEL, he inquired what church we intended to visit the following Lord's day;—to which we replied that we had not yet determined; that we had already heard one or two sermons since our arrival in the city, but they were so replete with theology, and contained so little of the truth as it is in Jesus, that unless we had some prospect of hearing the gospel preached, we did not care whether we went to church or not. An illustrious excellent man, let me prevail on you to accompany me and I will engage, you shall hear a man who has the Spirit of Christ within him and proclaims the gospel faithfully. The following Lord's day the Count conducted us to the church of Mr. Stephan.

In winding our way to this place of worship we passed through several fashionable mansions, leaving in our rear a number of spacious and splendid churches which appeared to be thinly attended, until we reached a small antiquated edifice in a somewhat retired street. The crowd was so dense that we could scarcely press into the church, and but for the distinguished rank of our noble companion we should probably have been compelled to remain outside. Mr. STEPHAN was then about fifty years of age, remarkably plain in his appearance, and his countenance and the contour of his head reminded us very forcibly of Dr. DWIGHT, the late President of Yale College. His sermon was plain, vigorous and evangelical, and well calculated to enlighten the mind and affect the heart. There was nothing like an attempt to show off to advantage; no playing off the orator; no effort for applause;—nothing of that kind. Fancy a very plain, matter-of-fact man, rather tall, somewhat inclined to austerity, with a slight tinge of melancholy in his features, addressing a crowded and deeply interested congregation in a most solemn manner, on the awful interests of the eternal destiny of man, holding up Jesus Christ as the only hope of a perishing world, and demanding faith in him and obedience to his precepts, as one who in the name of his Master has authority to insist on a compliance with these requisitions, and you will have a tolerably correct conception of one of the most devoted and consistent and successful ministers then residing in the kingdom of Saxony.

After service Count VON EISENDEL introduced us to this faithful "Witness of the Cross," and we found him to be pleasant and sociable, but at the same time holy in all his conversation and more concerned for the honor of Jesus Christ and the salvation of souls than for any and every thing else on earth. He complained of the difficulties attending the faithful discharge of ministerial duty in Dresden, of the awful progress that theology and infidelity and looseness of morals had made among the clergy in Germany; of the restrictions imposed by the police on him and his flock in carrying on their religious exercises; the opposition and even persecution suffered in consequence of his adherence to the antiquated orthodoxy of the Bible; and especially of the fact, that ministers of the gospel were compelled in a sense to be officers of Government, and to prostrate themselves and the church to political subservience, &c. And then the good man sighed for a land of perfect religious freedom, for a peaceful and retired home for himself and his congregation, where they might worship God according to the convictions of their own judgment without being subject to arbitrary restraints, vexatious requirements, &c., on the part of Government. He finally remarked, that he at times had serious thoughts of emigrating to the United States, and his congregation were anxious to accompany him, with no other view than to enjoy liberty—liberty of conscience, of opinion and expression, of religious worship;—in a word—LIBERTY in that broad and rational sense in which it is enjoyed in *Australasia*, (the Western World.)

We encouraged him in this idea; perhaps we were somewhat selfish; for we felt deeply what an irremediable accession to our population, such a man as STEPHAN, and such a people as constituted his flock, would be to our country and church.

A few years after our return to the United States, we received a letter from Mr. S.,

stating that he and his people still cherished the pleasing project, painful as in many respects it might be, of bidding adieu to the place of their nativity and childhood, their homes, their relations, their favorite old house of worship, &c., and of locating in the "land of the free." At the same time Mr. STEPHAN made many inquiries as to the best mode of arranging the great work of emigration, the relative price of land, the climate, healthfulness, &c., of the several States. We consulted a few of our German friends in this city, especially Mr. C. W. KARTHAUS and Mr. F. L. BRAUNS, intelligent and highly respectable merchants. We then advised Mr. STEPHAN to send a delegation of two or three sensible members of his church to this country to "spy out the land," select a location, &c., or if this should not be approved of, to embark at Bremen or Amsterdam in the Autumn, sail for New Orleans, then up the Mississippi, and settle in the State of Missouri, &c., but if they should set sail in the Spring, then their better plan would be to direct their course to Baltimore, thence to Wheeling, down the Ohio, &c. From the papers we learn, that Mr. S. and 250 of his friends took shipping at Bremen in November last for New Orleans, and arrived at St. Louis on the 13th of January following, and by this time are probably permanently located in Missouri on land of their own, where they can "sit under their vine and under their fig tree, and none shall make them afraid." So soon as the requisite preparations can be made, some 600 more of the same congregation are to follow.

We welcome to our shores, with all the fervor and sincerity of our soul, this band of orthodox and zealous Lutherans. They are a most valuable accession to our American Zion, and especially to the state and vicinity in which they have fixed their abode. A nobler company of emigrants; a better class of Christians, never came from Germany to the plains of the "Great Valley." It was a dark day for Dresden, but an auspicious one for Missouri, when in the name of the LORD OF SAMBATH, and after mighty wrestling with JESUS JEHOVAH, they resolved on the measure which they are now carrying into effect. We are confident that all good men, all Christians of every orthodox denomination, who are properly acquainted with this people, will join us in welcoming the "STEPHANITES" to "the asylum of the oppressed of all nations," and in invoking the rich and abiding blessing of Heaven upon them.

In conclusion we must observe, that Mr. S. and his flock belong to that class of Lutherans denominated "Bohemian Brethren," who sprang up in Bohemia so early as the year 1467. They renounced the Pope and his cardinals as Anti-Christ, and regarded the whole Romish church as the Whore spoken of in the Revelations. When Luther began the work of the Reformation, the Bohemian brethren endeavored to join his party, and when subsequently, in the year 1535, the Lutherans deputed to him, with a full account of their doctrines, he acknowledged that they were a society of Christians whose views came nearest of all others to the purity of the gospel. A union was afterwards concluded with the Lutherans, and they adopted the Augsburg Confession. During the recent prevalence of negro-slavery in Germany, they remained faithful to that Confession, and they do not insist strenuously as other Lutherans in Germany on a learned education in the ministry, and at first chose laymen for their ministers. This historical sketch, we have written partly from memory, and if erroneous we shall cheerfully rectify it.

## BOSTON RECORDER.

FRIDAY, MARCH 22, 1839.

On account of the Public Fast, the Recorder of next week will be issued on Wednesday.

### THE PASTOR'S LIBRARY.

We love to pay our respects to a good library. We love to look at heavy folios, massive quartos, portly octavos, and so down the whole line of smaller craft. We have to see a pastor's study giving evidence that most of the great and good men of the past half a dozen centuries, have found their way into it, and stand in dense and widely extended columns, ready to furnish him with wisdom. There is something inspiring in the presence of such men, and happy is the pastor who can look about his study and exultingly exclaim, "Behold how many!"

But there are pastors who cannot glory in this. Valuable books are among the desirable, not among items of present property. So few are they in some cases, that it would not require any considerable skill in the science of quantities to be able to reckon them up. If the owner were westward-bound, he might hide the most of them in a pair of saddlebags. If his house were on fire and he could save a few more than there were persons saved in the ark, he would not be inconsolable. Some pastors are not too fond of books we grant; for a question of ours, if we might see his library, has set here and there a brother into an expounding and explaining respecting the existence of any such place as a study, and such things as books, which would

"Light up a smile on the aspect of woe." But we plead the cause of those pastors who have a deep and earnest desire for the means of enlightening and enlarging their minds. Our position is this, where there is not a valuable library owned by the church and accessible to the pastor, there should be formed what might be termed, *THE PASTOR'S LIBRARY*. Valuable books might be purchased by the church as a body, or given by individuals, with the condition, that, though received into the library of the pastor, they are designed to be connected with the pastoral office, and to be transferred to the man who should fill it from time to time. A few years, if there were any thing like a generous loosening of purse-strings in the matter, would witness a handsome collection of books. Some pastors would send as many worthies in their libraries to help them prepare their sermons, as there are in their houses of worship to hear them.

Now there are persons all over the parish, and in every parish, that might help in this thing, and it would not be the death of any of them either. There is General A. who would certainly live through it, should he send Edward's Works to the pastor's library. And Col. B. would lose none of his glory nor sacrifice more than his epaulettes cost him, should he give Leighton's Works ordered to march off in the same direction. And Capt. C. would not be the less likely to be promoted, should he hasten Howe's Works to the same rendezvous. And Judge D. would be a just judge, and just as likely to be still a judge, should he cite Andrew Fuller's Works to appear at the house of the pastor and show cause, if they could, why they should not remain there. And Esquire E. would still be an honorable man should a precept of his to the bookseller place Robert Hall with the venerable men above named. And M. the merchant might dispatch his clerk in the same direction with a basket-full of good men, such as Owen, Baxter, &c. And F. the farmer might stop his cart some day against the parsonage, and tell Drs. Woods, Wayland, Channing, &c. to jump out and range themselves quickly on the shelves of the pastor's library. And then the Ladies—they are fond of well stored

kitchens, wardrobes and the like—let them see that said library is well stored. If they cannot move the heavy artillery into the castle, they can send in many of the lighter spiritual weapons. There is many a goodly octavo, and shoals of valuable duodecimos in which fair hands should write, "A donation to the Pastor's Library." Many a daughter hath done virtuously in such matters already. "She maketh fine linen and selleth it, and delivereth girdles to the merchant;" and should she deliver books for the pastor by the same means, those might blame her who are fond of the business.

But the enquiry may be made, how shall we avoid the evil of making a donation of some book already in the Pastor's Library? If you do not know what sad chasms there are on those shelves, and who the venerable men are that missing, you can find relief by making a donation in money and leave it to the pastor to fill said vacancies according to his judgment of what the pastoral office may require. L. should not be forgotten, in contemplating such a donation, that a valuable book will cost more than a pair of chickens; nay, that it would take a turkey or two, and double the number of geese to weigh as much as some of our portly doctors of divinity!

In the matter of reasons for establishing such a library as has been now spoken of, we could run up to "sixteenths," as the old divines used to, and then subdivide, with copious matters for an "improvement." But a quarter of that distance is all we shall be able to travel after the race we have already run this article.

1. Such a Library might do something towards making the pastoral office more permanent. A valuable Library belonging to the church and parish would be a strong temptation for a pastor to remain, just as the oasis of the desert tempts the wandering Arab to linger there. A lover of good books does not like to divorce from them. His faithful converse with the venerable men of the Library would make him sad at parting with their company; so that this string, if there were no other, might keep the bird from taking wing.

2. And then a noble Library, such as might be thus gathered, would form a strong temptation, among other good ones, for a good pastor to assume that office among a people.

3. The people would be the more likely to be "fed with knowledge," since they would thus furnish the means of it to the pastor's hands.

4. And last, not least, they would thus silently but powerfully admonish the pastor to give attention to reading and study, so that he might bring beaten oil into the sanctuary.

### OUR COLLEGES.

Whatever diversities of opinion may exist in community on other subjects, we would gladly flatter ourselves, that there is but one opinion in regard to the value of our highest literary institutions. That there are classes of community, or rather, individuals in some classes, who do not justly appreciate them, and who perhaps view them with a degree of jealousy, is not to be doubted; still individual opinions formed without due consideration, and prejudices taken up hastily, are not to be regarded as criteria of public sentiment. The mass of our New England community, to say the least, is sound on this point, so far as theory is concerned. And the destruction of either of our colleges, or the suspension of their operations, through the influence of poverty, or any other cause, would create an universal expression of regret, and a heartfelt concern for the jeopardized interests of learning.

But after all, a surprising apathy prevails in regard to the efficient support of these institutions. Whether they are supposed to possess some self-sustaining principle of vitality which neither neglect nor violence can destroy; or whether it be imagined that they are the favored children of Fortune, destined to flourish alike amid the calm zephyrs of prosperity and the chilling blasts of adversity, without regard to human providence; or, whether they be considered so peculiarly the offspring of heaven, and so exclusively the objects of its fostering care, that they may not be touched by "profane hands," without polluting them, we are not competent to decide. But that one or other of these fancies, or some other yet more wild, has taken possession of the public mind, we think ourselves justified in affirming. Certain it is, they do not receive those substantial tokens of regard from the public, which the rank they hold among the great instrumentalities of good to our country and the world, fairly entitle them to.

As in duty bound, we give great credit to our pilgrims for the provision they early made, at so small sacrifice of their slender pecuniary means, for the universal diffusion of education. It was their piety and wisdom combined, that led them to resolve on the establishment of common schools in every town of the Commonwealth. But they very well knew, that common schools would never flourish except under the maternal wing of the college. They had sagacity enough to discover that the stream never rises higher than the fountain, and that it was vain to look for thoroughly educated men, and for powerful patrons and able dispensers of common education, to our common schools; therefore, they resolved on the establishment of a higher seminary; and like wise men, they adapted their means to their ends; they made sacrifices proportionate to the importance of the object in view; and when they had secured the establishment of the college, they continued to it their patronage from year to year, and paid from the public Treasury, whatever was necessary to preserve it from embarrassment and depression. They had learned nothing of any self-sustaining principle; and would not trust the child of their prayers and tears to the favors of Fortune; nor even to the smiles of heaven, independently of their own exertions. Nor had they learned, or even dreamed, that a college must of course be a cruel stepmother to the common schools; that in proportion as it flourished, the rich would be benefited and the poor injured; that the multiplication of learned men would involve by necessity the increase of general ignorance; and that any amount of legislative patronage bestowed on it, would of course diminish the value and efficiency of common schools. These matters, they left to be learned in the progress of the nineteenth century!

It is not more easy to say, than to prove that our fathers were "wise and understanding men," from the facts in their history now adverted to. They were not like some of our modern wiseacres, who fancy that the cone may stand as well and a good deal better, on its apex than on its base; that a system of universal education must begin with common schools and end with the college or the university; that the common school teacher is to provide the "learned professor," instead of the learned professor's providing the common school teacher. No, they reasoned otherwise; and they reasoned justly. They assumed for the basis of their reasonings the unquestionable fact, that the tendencies of the human mind, under the influences of the "earl heart," are to deterioration rather than improvement; that it inclines to grovel rather than to soar; to content itself with past attainments, rather than press toward the point of high

elevation. And with this fact in their eye, they were brought to the conclusion, that if the blessings of education were to be widely diffused, and perpetuated to the end of time, they must establish the fountain head of those blessings on elevated ground; they must plant and sustain the college, and supply it abundantly with the rain and dew of heaven, that it might send forth copious and healthful streams over the whole land. It is doubtless true, that the college and the common school sustain each other. They are "mutual helpers." But if it be certain that the college cannot stand alone, like the oasis in the midst of the desert, it is equally certain that the common school cannot stand without the college, more than the desert could be traversed, were there no oasis spotting its drear expanse. Let them ever be found in close communion. It is all the friends of colleges ask.

It is matter of fervent congratulation, that the system of common school education is undergoing revision; that the attention of the public is so earnestly directed to its deficiencies, and even to its abuses; and that a disposition is manifest on all sides, to treat the subject with the reverence and liberality due to it. We cannot but augur great good from some of the present movements in relation to it, at least. But if this is to become so entirely the absorbing theme of thought and matter of calculation, that our colleges are to be overlooked, and their petitions for public aid rejected; if common schools are to be regarded as the *summa bonum*, the all in all in the education of the people, and our higher institutions are to be left to their own resources, and consequently to languish or die;—we believe the public will ere long rue the day, when they resolved on the establishment of the common school fund, and the plan of its gradual accumulation; and that consequences the most ruinous, will result to the whole common school system, and of course to the whole community. If our common schools shall flourish, our colleges must be made to flourish first, by means of the requisite pecuniary appropriations. No normal schools which may be contrived, will prove a substitute for the annual flow of teachers from our colleges. They may be, they doubtless will be useful in their place, as furnishing facilities to acquire a knowledge of the best means of access to the youthful mind, and of storing it with imperishable treasures; but they can never give that mighty impetus to the whole mass of mind, which is necessary to sustain the common school system; such an impetus can flow only from the college which sends forth its scores annually to mingle with the mass of the people, and form their habits and opinions.

### SHEFFIELD.

Twenty-five years have passed away, since the Rev. James Bradford, the present pastor of the Congregational church in this town, was introduced into office. From a sermon, entitled "A REVIEW OF THE PAST," delivered to his congregation on the first Sabbath in January, 1839, and published by request, we select a few, among a great variety of interesting facts.

As many if not all our readers are aware, Sheffield is situated in the county of Berkshire, in the beautiful valley of the Housatonic, and forms one of the loveliest among the many lovely villages of Massachusetts. The population of the town is about 2,500, and the average number of deaths has been a little more than 28 during the past twenty-five years. Of 715 who have died, 92 were between 70 and 80 years of age; 50, between 80 and 90; 12 between 90 and 100; and 2 were over 100.

The town was purchased of the natives in 1724, and incorporated in 1733. At the first town meeting held in January of that year, it was voted to erect a meeting-house and employ a preacher. The preacher was immediately employed, and the meeting-house was built in 1735. The same year a church was organized, and Rev. Jonathan Hubbard installed pastor. He remained in office 29 years, and died in 1765. A new and more commodious house of worship was erected before his decease. The church and congregation were destitute of a pastor seven years, though they enjoyed the regular ministrations of the gospel constantly. Rev. John Keep was installed in 1772, and was removed by death in 1783, after a ministry of twelve or thirteen years. He was succeeded by Rev. Ephraim Judson, who labored about twenty-three years, and died in 1813. To him succeeded the present pastor, the same year.

No minister settled here for the space of more than 100 years, has been sent away from the people, nor felt himself under the necessity of leaving them, till death called him away.

And though the town is spread over a territory eight miles long and six broad, and for 40 years at least, has had a population of more than 2,000, yet it has never been deemed necessary nor expedient to add, erect a separate place of worship, and support an additional teacher! A very singular fact; and not less honorable than singular.

At the settlement of the present pastor, the church had 85 members. 436 have been added. 531 have been baptized. 91 have been removed by death; 7 by excommunication; and 182 by dismission to other churches; 241 remain.

A revival was enjoyed during the years 1814, '15, and '16, which added 97 members to the church. Another revival extended from 1821 to 1823, during which 138 were added. In 1827, the fruits of a season of refreshing were 35; and in 1831, 59 were added to the Lord.

Five, among the members of this church, have become preachers of those doctrines they here professed, and one other just entering on the same work, was prevented by the arrest of death.

The contributions of the church and congregation to the great objects of Christian benevolence have been liberal, and constant. All the various means of spiritual improvement have been steadily and earnestly maintained.

It is an honorable testimony to the character of the people, that their pastor has never received from any individual, what he supposed to be the least personal insult or abuse; that his stipulated salary, \$700, has been annually paid; that a portion of his fuel has been given him from year to year; that an annual visitation of the ladies with their liberal donations has added much to the comfort of his family, that at different times, some hundreds of dollars have been subscribed and paid cheerfully for his help, and that the people have enabled him to sustain the "pressure of the times," by graduating their liberality according to "the great rise of the articles of living."

It would be pleasant, were it expedient, to indulge ourselves in the suggestion of a variety of reflections on facts like these. Our readers will unite with us, however, in the cordial wish that the character which has been sustained for more than 100 years by this congregation, as marked by attachment to the institutions of religion and its ministers, and by peace and spiritual prosperity among themselves, may be sustained through many generations yet to arise; and that the worthy pastor, whose labors have contributed so much to their welfare for the past twenty-five

years, may live twenty-five years more, and see the increasing prosperity of his flock, and become the spiritual father of other hundreds, and at length be gathered to his fathers, only to be followed by the abundant and happy fruits of his labors.

### INFLUENCE OF THE GOSPEL.

The correctness of the view taken in the following extract, admits of no question. Let it be seriously contemplated, and widely adopted, and the safety and prosperity of our country will be secured.

It promotes *prosperity in the common pursuits of life*. Ordinarily a people who sustain religious institutions *thrive faster*, on the whole, accumulate more of this world's goods, other things being equal, notwithstanding all the expense of supporting them, than those who have no such institutions. Where their influence is not felt, it costs more, tenfold more, to support the crimes and their consequences that prevail, than it would to support the Gospel. My hearers, be assured that a people cannot afford, in a pecuniary point of view, they cannot afford to do without religious institutions. I know that some, in all the towns of New England, some among ourselves, consider it burdensome to share in the expense of supporting them; and some too who are accurate calculators, but have they ever calculated how much more burdensome it would be to support the extravagance, the follies, and the vices, which, without the influence of these institutions, would increase and prevail, and inevitably lay upon them a tax almost insupportable? If any doubt the position I here assume, let them dispose of their estates and remove to a place where there is no meeting-house, no minister, no Sabbath, no Sabbath School, no religious means whatever; and let them remain there five years, or one year only, and then return, and say honestly, that it is *cheaper and better to do without* Gospel institutions, than I will acknowledge that I may be in an error. My hearers, deter this place from being a place where there is no meeting-house, no minister, no Sabbath, no Sabbath School, no religious means whatever; and let them remain there five years, or one year only, and then return, and say honestly, that it is *cheaper and better to do without* Gospel institutions, than I will acknowledge that I may be in an error. My hearers, deter this place from being a place where there is no meeting-house, no minister, no Sabbath, no Sabbath School, no religious means whatever; and let them remain there five years, or one year only, and then return, and say honestly, that it is *cheaper and better to do without* Gospel institutions, than I will acknowledge that I may be in an error. 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usually supplied. More  
men are needed; men  
to labor, that they may be  
Christ. Most of them  
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